THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. II.—NO. 45. ONEIDA, N. Y., NOVEMBER 8, 1877. $2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.
The paper will be sent to Clergymen at half price.
☞ MESSRS. TRUBNER & COMPANY, *Booksellers*, 57 & 59 *Ludgate Hill, London, England, are our Agents.*
Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.
All correspondence should be addressed to
"The American Socialist, Oneida, N. Y."

OWEN'S MISTAKE.

THAT Robert Owen was a remarkable character and that he performed a signal work while he lived, one which will remain a lasting memorial of his philanthropy, will hardly be denied by any impartial student of men and society. The AMERICAN SOCIALIST has recognized his efforts as a Social Reformer, and has exalted him and his labors without stint, as its columns abundantly testify. It is just and proper that it should do so.

The large-hearted and fair-minded spirit which it seeks to cultivate and cherish, so as to fraternize with all who are interested in Socialism in whatever phase it may present itself, could not well stop short of a generous recognition of the place to which Owen's work is entitled in the grouping of the master-pieces of the workers for humanity.

But while this is true, it is also true that that work as a whole was not perfect, and is far from being exempt from criticism. In some respects it is but too plain that it was seriously defective; that Owen made great mistakes; and while recognizing his merit it does not seem presumptuous to say that the great work of his life, the work to which every thing else was directed, and for which, in an artistic point of view, every thing else was done, which he did, was a failure. Not a failure, so far as the lesson is concerned which that work was calculated to teach us, but yet a failure so far as he was concerned as a planner and an organizer of social forces and of men; and I think it will be found that the real cause of the failure lay in himself and in his misconception of man's character and of some of the essential conditions of its formation and development.

In some things for which he labored, Owen succeeded as fully as the most ambitious could reasonably expect. In respect to them, he formed plans far-reaching in their scope and application; plans which required time for their unfolding and accomplishment; for these he was contented to wait and work with sublime patience; he steadily and placidly lived down prejudice against them; and his patience and long-continued exertions in carrying them out were rewarded with a fame and influence which went far beyond the nation in which he lived.

In this connection it is only necessary to refer to his labors in improving the industrial and social condition of the factory-hands in Great Britain, not only at Manchester and New Lanark, but throughout the whole realm, shortening the hours of labor, reforming the abuses to which children were subjected; to his work in behalf of education, his munificent aid to Lancaster and Bell in that respect, and to Fulton and others in behalf of invention; and to many other things with which the reader of Socialistic literature is doubtless familiar. In these fields Owen's success was genuine and lasting, and he himself felt that here he won his real trophies in the battle of life.

His English biographer says: "I do not wonder that in after life, when his other schemes of philanthropy had melted away, one after another, when the United States, and Mexico, and Ireland, and Scotland, and London bore witness to his failures; it was his consolation and delight to fight over again the victorious battles of his youth, and to say with just exultation that New Lanark and its glories were his own."

But great and beneficent as these labors were, they were insignificant and superficial in comparison with what he undertook at New Harmony; and it was here as a social reformer in the highest sense, attempting to establish an unselfish and communal state of society, that he met with utter failure. He came to this country bearing the great reputation which he had gained by his success at New Lanark; he had the *prestige* of a social reformer who had the confidence and patronage of the titled and the great of the Old World. He had wealth with which he possessed himself of a large domain, and a village already built; and to these were attracted men in sufficient numbers and apparently full of genuine enthusiasm. Instead of going forward step by step to success as before, but a few years of effort in forming such an unselfish state of society as Communism involves, were sufficient to demonstrate the impracticability of such schemes in his hands, and to bring all to an end in disaster, confusion and disappointment. What was the cause of this to one who had been so successful in other fields? Where was the mistake or defect which led to such signal failure as he suffered? No doubt many things might be enumerated which contributed more or less to this result, but in view of the great difference in the results of his labors here and elsewhere, and of the fact that others have succeeded in building and maintaining Communities under less favorable external conditions than those under which he labored, it is but natural to look for some cause at the root of the matter to account for it. And I think that cause is to be found in Owen's views of the moral constitution of the universe, in his fundamental conception of the moral irresponsibility of man. Man's character, said he in substance, is formed by circumstances; people are what they are made to be by their circumstances, whether they be cannibals in New Zealand, thieves in St. Giles', pedants at Oxford, or money-grubbers in the city. They should be neither praised nor blamed, rewarded nor punished. He rejected Christianity with its doctrine of a spiritual world and of moral responsibility to spiritual powers. Even if, on a broad scale, his conception of the formative power of circumstances upon character be true, he rejected or overlooked the most powerful of all, the grace of God and the power of good and evil spirits.

In his previous labors, dealing as he did with the Scotch peasantry, and aiming at little beyond satisfying their need of moderately paid labor, good food and clothing, and of the advantages of moderate education and other, chiefly external, improvements, perhaps merely benevolent views which left out the idea of moral responsibility were adequate to the work before him. For in fact, in all that work he did not seek, to any considerable extent, to interfere with individual interests or with the operation of self-seeking affections. But when he came to experiment in Communism, to unite the separate interests of men into a common interest, and to require them to take up the cross to individualism which such a union of interests involves in respect to property and the power of production alone, he found himself without the requisite power to guide and control the elements with which he was dealing.

Principles having the requisite moral force for his purposes were wanting. The selfishness of man was stronger than all the circumst nces which he could bring to bear. In after life he himself confessed that "he had been quite unaware of the necessity of good *spiritual* conditions for forming the character of men. The physical, intellectual and practical conditions he had understood and had known how to provide for; but the spiritual he had overlooked. Yet this, as he now saw, was the most important of all in the future development of mankind." So we put down his failure as a Communist to his rejection of Christianity. J. W. T.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

X.

AT the time Mr. Owen made known his views, persecution was conspicuously active against new views supposed to be adverse to the government. I remember, on one occasion, at the time of Lords Sidmouth and Castlereagh's "six acts," being turned out of an inn, by a constable in Salford, along with others, to prevent political discussion. Mr. Owen's interesting and now celebrated proceedings at New Lanark had restrained the arm of the government. The danger to which he had exposed himself may be gathered from the observation of Mr. Brougham, the future Lord Chancellor, who on meeting him on the day following his extraordinary, bold, and startling address at the City of London Tavern, exclaimed,—"How the devil could you, Owen, say what you did yesterday at your public meeting? If any of us had said half as much we should have been burned alive, and here you are quietly walking as if nothing had occurred."

The contrast between the present day and that when Mr. Owen dared to give utterance to his views of truth, and the benefits of mutual coöperation, is so great that it seems as if ages had rolled away the dark clouds of bigotry and persecution from before the sun of truth, science, and freedom of thought. The men of to-day can not form a clear conception of those dark and evil days; and the public owe much of the present freedom of speech and discussion to the moral courage of Robert Owen and his followers.

THE WORKING-CLASSES TAKE UP COÖPERATION.

The Government, the aristocracy, and the wealthy failed to appreciate the questions brought prominently before them by Mr. Owen, and the working-classes now began to be interested in the questions of coöperation, production, exchange, and distribution.

In 1820, Mr. Abram Combe, brother to George and Dr. Andrew Combe, visited New Lanark, and became a convert to Mr. Owen's views. With him conviction and practice were closely allied. He assisted in opening a coöperative store in Edinburgh, which at first prospered surprisingly. Subsequently, in 1825, he, in union with Mr. Hamilton and several other persons, took the estate of Orbiston, containing 291 acres, situated about nine miles from Glasgow, for the sum of £20,000; they erected extensive buildings, and a manufactory on the river Calder.

The same error was committed at Orbiston as was made afterward at New Harmony, Menea Fen, and Tytherly, in admitting persons indiscriminately, and before any trades had been fixed upon, in which it was ascertained their services would be required and become reproductive; and Mr. Combe became a martyr to his zeal and industry, and died from consumption through exposure in work in the open air to which he was unaccustomed.

In 1821 a petition was presented to Parliament praying that a committee of the House might be appointed to visit and report on New Lanark. A motion to that effect was made but lost. Henceforth the question had to be taken up and sustained by the working-classes, with all the difficulties arising from opposition, obstructive legislation, and defective statutes, in relation to trading associations. The working-classes in London and other large towns began to discuss the new views,

and a society was established among a few journeymen printers, called "The Coöperative and Economical Society." A periodical, called the *Economist*, was published, advocating coöperation. It was proposed to form a Community near London, to consist of 250 families; but the scheme, for lack of funds, was never realized.

The publication in 1824 of "An Enquiry into the Principles of the Distribution of Wealth most conducive to Human Happiness," by William Thompson, was a very valuable addition to the science of society. The work is a most elaborate, well-reasoned and exhaustive treatise on the subject, and clearly establishes the soundness of the principle of mutual coöperation for the distribution of wealth.

A coöperative society was established by the Society of Friends in Newcastle. A bakery was started in Glasgow.

In 1824, the London Coöperative Society was organized for disseminating a knowledge of the principles and advantages of mutual coöperation. Pamphlets were published and addresses delivered on the subject.

In 1826, the *Coöperative Magazine and Monthly Herald* was published, and continued to aid the cause till 1830. Societies rapidly multiplied, and the profits of some societies were very satisfactory.

At Exeter, under the presidency of the Hon. Mr. Dawson, coöperation was discussed, subscriptions were raised, and 37 acres of land were occupied by 13 members of various trades, who occupied 12 cottages erected by the society. But after a short time the farm was abandoned.

In 1827, the friends of coöperation formed a "Central Coöperative Fund Association" in London, to which all members associated throughout the kingdom contributed from 1d. to 3d. per week, for the purpose of propagating the new views on social economy. The Malthusians and political economists continued to oppose the advocates of the new doctrines on Sociology.

To aid in the accumulation of funds arising from weekly subscriptions, the coöperators of Brighton appear to have been the first to adopt the system of trading with a view to apply the profits to a fund for the rental or purchase of land, so as to begin in the path of a great social revolution. Hitherto coöperators had waited for Government or the benevolent to aid them. Now it was determined to act independently. The capital was to be £100, in £5 shares, to be paid at 1s. per week. At the first meeting all the shares were taken. They began to trade in articles of immediate demand. In six months the members increased from 30 to 200. Other societies, such as the "Sussex Trading Association," rapidly came into existence; but "individualism" sowed the seeds of ruin by seeking to derive interest for their capital, and to withdraw their shares, while the workingmen wished to retain a combined capital for common purposes. The small capitalists withdrew, and bought a fishing-boat for £140; and derived a weekly profit of £4 whilst they coöperated.

The secretary of the Brighton society clearly stated their objects to be "to purchase or rent land, and to commence the principles of coöperation and community of property, and thereby show to the world that equality of distribution may be reconciled with perfect security." In this announcement we have evidence of the influence of Thompson's expositions, in his recently-published work on social economy.

RUSSIAN SOCIALISM.

The following passages from the speech of the peasant Alexsieyeff, at a recent trial of Socialists in Russia, reveal some of the causes which keep alive the struggle between laborers and capitalists in that country, and so promote the growth of Socialism:

"We, the millions of the working population are cast upon the world almost as soon as we have learned to walk; undeveloped, both physically and mentally, we become prematurely dull, being crushed by labor too great for our strength. From the age of ten we are sent to work. We are sold to the capitalist for a piece of black bread, and we are placed under the orders of full grown men, who, accustom us by blows and kicks to a work above our powers. We eat, God knows what; we breathe with difficulty in a fetid atmosphere; we sleep on the ground, without sheets or pillow. No wonder that in such circumstances mental capacity is blunted, and the moral sense remains undeveloped. What can we feel but hatred for the capitalists who thus treat us? .....Forty kopecs is all we get for seventeen hours' work a day; and out of this sum we have to maintain ourselves and our families, besides paying the Government taxes. All this is strange, inconceivable and sad; but what is most sad of all is that a man who has worked all his life seventeen hours a day, for the privilege of feeding himself and children on black bread, should now sit on the bench of the accused. I know something of the workingmen's question in the West. Their position is quite different from ours. In Western Europe they do not persecute workmen who employ their leisure time and many sleepless nights in reading books; on the contrary, they speak with pride of such workmen, and they look upon us as a half-savage and enslaved nation.....In Russia, to be like a workman is to be like a beast. People talk of the reform of the 18th of February, 1861 (the emancipation decree). Alas! that so-called reform was for us nothing but a delusion and a dream. We remained in the power of the capitalists as before; we remained dependent upon them for bread, and we were given a little land that was of no use to us.....If we are obliged to ask for a rise in wages, we are punished by banishment to Siberia. Evidently we are still serfs! If the capitalist dismisses us, and we are unable to pay the fine he has chosen arbitrarily to impose, we are forced to work for him without wages until his claim is satisfied. Evidently we are still serfs! If no workman is allowed to bring a charge against a capitalist, and any foreman may strike us in the mouth and kick us out of doors—are we not still serfs?.....The workman can only look for redress to the intelligent youth of Russia. They alone have offered him the hand of a brother; they have heard the groans of the Russian peasantry; they alone can not look with indifference on those tortured peasants, crushed under Russian despotism.....They will lead us and assist us, until the powerful arm of the working millions shall be raised, and the yoke of despotism, defended by soldiers' bayonets, shall be scattered into dust."

LOUIS KROLIKOWSKI,

whose death was mentioned in a recent No. of the Socialist, was a religious Communist of much earnestness. Associated with Cabet in France and in his American experiment at Nauvoo, he was still not a mere disciple of Cabet. He was an independent thinker, and his thought inclined him toward religion and the Bible as the grand agencies of social reformation. The November No. of *L'Etoile du Kansas et de l'Iowa* contains the summary of a lecture which M. Krolikowski delivered to a small audience when he was in France, some months since, and which originally appeared in *La Religion Laique*, on "The Evangelical Doctrine." We translate a few paragraphs that prove he was wiser than his teacher, if Cabet was his teacher:

"'Before all things seek the Kingdom of God and his righteousness' (Matt. 6: 33). That is the fundamental principle of the Evangelical doctrine. The Evangelist derives it from the precept, 'Be ye perfect even as your heavenly father is perfect.' (Matt. 5: 48). Together, these two commandments warn us that we ought first of every thing to tend toward perfection, and afterwards to make every effort to realize upon earth a brotherly Society as perfect as possible; a Society which excludes falsehood, hypocrisy, deceitfulness, violence and all tyranny, under whatever name it may be, under whatever mask it hides itself.

"The means to attain it are within our reach—it is not necessary to seek for them at a great distance. It is enough to descend into our own hearts, into our consciences, and to obey the Holy Spirit which inspires us. Deuteronomy confirms it by these words: 'The commandment which I give thee to-day is neither too high nor too distant for thee; it is not in the heavens that thou shouldst say: Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the seas, that thou shouldst say: Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is nigh thee—in thy mouth and in thy heart, that thou mayst do it.'

"In spite of that, though we possess all that light which lighteneth all men coming into the world' (John 1: 9), there is much misconduct and crime among the nations. This comes from those who thicken designedly (or on purpose) the veil which hides from all minds the knowledge of the necessary conditions to realize the Kingdom of God and its righteousness.

"These conditions are announced in the law of Moses, which says: 'Hear, O Israel; the Lord our God is one Lord: Thou shalt love thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' (Deut. 6: 4 to 9).

"These commandments of Moses, and the laws which sanctioned them, show a social state much superior to all organizations of the past and even of the present. Unfortunately, avarice, ambition of priests, love of distinction and privilege, the influence of the arts, and other things, have little by little obscured or vitiated the intellects, corrupted the hearts, revived superstition and engendered pharisaical hypocrisy.

"Knowingly or not, the Scribes and Pharisees (the writers and politicians of that time), had succeeded in reëstablishing a house of the Jews governed by knavery, duplicity and oppression. It is this which rendered necessary the preaching of the Gospel of good news, which should not only recall the people to the practice and to the spirit of the law, but moreover, by a requisite progression, should be made to adopt a greater doctrine, more humane, which meanwhile, is nothing else than the fulfilling of the law.

"The success of the Evangelical doctrine was immense, above all among the poor, the humble, and the men of good will. So that the Evangelists did not hesitate to proclaim that a century, even a single generation, sufficed to establish the Kingdom of God upon the earth, when people conformed themselves to (or obeyed) the instructions of the Gospel: 'Verily I say unto you, this generation shall not pass till all these things shall be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.' (Matt. 24: 34, 35. Mark 23: 30, 31. Luke 21: 32, 33).

"If then these things have not yet arrived, if the reign of God is not yet realized, it happens that no one has yet applied himself to fulfill the conditions of the salutation. The sacrifice, the sufferings, the blood-spilling are useless to secure it: efforts alone are efficient, if they are guided by the desire for perfection in every thing and every-where. For it is not without reason that some one says: 'A good head is better than a hundred arms.'

"Then if any one calls himself Christian, ask him what he has done to realize the Kingdom of God and its righteousness. If he has done nothing, tell him boldly that he is a liar and a knave. What if he has devoted himself to genuflexions and to macerations, conclude that he is a fool."

THE CAUSE OF WANT OF EMPLOYMENT.

EXTRACT FROM A MANUAL BY HENRY TRAVIS, M. D.

Nothing is more certain than the truth that the material means exist in immense superfluity to provide abundantly for all the reasonable wants of an immensely-increased population, and that these means are advancing daily in a continually increasing ratio. It was pointed out nearly fifty years ago, by one who was well acquainted practically, as a man of extensive business, with the facts of the subject (the discoverer of the Science of Society), that the *annual increase* of the mechanical and chemical Productive Powers, in Europe and in the United States of America, by new inventions and by the extension of those already in practice, was on the average far more than equal to the manual powers of *twenty millions* of workmen. And more than twenty years ago it was stated by the same competent authority that the productive powers, manual and artificial, of the British Islands, were far more than equal to the working power of *three thousand millions* of men, or, say, *one hundred to one* in proportion to the population. And the extent of these powers is continually increasing, and no limits can be assigned to their development. And no one can define the limits of the powers of the Land to produce food, vegetable, and animal, under skillfully-directed coöperative garden and farm cultivation, providing at the same time most agreeable and useful employment for a large proportion of a well-educated population. Why is the enormous extent of these powers to make *all* rich to immense superfluity permitted to be a most powerful cause of want of employment, and of poverty, to a very large portion of the population? And why are the occupations and positions of those who are employed so generally unsatisfactory to the individuals, and in very many cases so useless, and worse than useless, to society?

Because society is ignorant of Social Science—because it does not know how to Educate man's Intellectual and Moral Nature beneficially, how to Produce and Distribute Wealth, and how to form its Social Arrangements and regulate its General Proceedings, beneficially; and because *in the absence of the knowledge* of these subjects it is natural that men should pursue their own happiness, without considering the injury that is done to others by their individual proceedings, and without knowing the immense injury which is done to all, themselves included, by their general course of proceeding.

There is now much alarm lest the demand for our productions by other countries should be greatly diminished by the increasing powers of those countries to produce things for themselves. And it will be diminished more and more by this cause. But why should we desire to produce things for other countries which they prefer to produce for themselves? And why do we not provide for the wants of our own population before we cry out for markets in other countries for the results of our industry? The cause is, that in consequence of the want of knowledge in the instructors of Society, the population is kept in ignorance of the means by which the superabundant

powers possessed by Society for the production of wealth and happiness, for *all*, may be wisely applied —because it is in vain that the *material* means for the attainment of a well-ordered and happy state of Society exist *around* us in immense superfluity, while the *intellectual* and *moral* means, the necessary knowledge and enlightened goodness, do not exist *within* us.

Let the people get this knowledge and good feeling, and those who tell them that the miseries of the existing system of selfishness, and disunion and mutual opposition, and of consequent gross injustice, and of poverty, disunion, deception, follies, and crimes, can not be prevented, and who by their false teaching produce and keep up this wretched state of things, will no longer have any power to mislead them. If the appointed or received instructors of the people do not make themselves competent to teach them beneficially, their influence as instructors will pass from them, and the population will acquire the knowledge which it needs without their assistance.

WEALTH AND WELL-BEING.

When I was a little girl I read a story which I wish I could find to read again, for it seems so appropriate to my present thoughts. As nearly as I can recall it, the story ran after this sort:

By some strange accident, or it may be by designed punishment, an inhabitant of the planet Mars was cast upon this Earth. It was in the midst of a populous, enterprising city that he made his appearance. He was of a cheerful, docile, yet industrious and shrewd disposition, and soon, with very little strain on the benevolence of the thrifty citizens around him, learned how to support himself. When he began to observe his companions and neighbors, he saw them all seeking after money and paying great respect to money-holders. Hence, he concluded that money was the god of the Earth—the source of all its good and happiness. With the feverish enthusiasm of an intense nature, he bent all the faculties of his mind to the seeking of money. The result was that money came rolling into his hands in an almost miraculous way. As it piled up, he came to be honored as a rich man, one worth touching the hat and listening to, though some of the unsuccessful ones in the community, as well as those who considered themselves religiously-minded, privately dubbed him "money-grub" and "miser." So time passed. The single eye which he had shown toward acquiring wealth long prevented his getting any hint of the theoretical (one does not say *real*) religion of the country. But at last a revival, or the sermons of an unusually eloquent divine, or something of that sort, made such a noise and gossip in the city that it reached the ears of our busy Marsian. "How!" he exclaimed, "something besides money! something more important than money-getting for people to be about!"

With childlike ardor he dropped every thing, and ran to where the spiritual conversation and exhortation were thickest and most fervent. To his consternation he heard of an invisible, all-powerful God, and learned that the religion of the world was something that he had never dreamed of from its practice.

What? This life only temporary—a beginning of the life to come! a drop in the ocean to the hundreds, thousands, millions of years we are to spend beyond, in an eternity of bliss or pain according to our right or wrong action while in the body! Good heavens! What is the course he must pursue to secure to himself an eternity of bliss instead of pain. If he is to live forever somewhere else, and can't take any of the material things he owns in this life with him in the life to come, what is all that which he has been gathering in such feverish haste worth to him! He turns from it in disgust. In his ignorance he had thought it the source of all good. Now his daily, hourly cry is, "Eternal happiness! eternal bliss! how am I to secure them?"

To his passionate pleadings his spiritual advisers made answer by giving him the Bible as the text-book of the Christian's hope and conduct. In it he found passage after passage that fell on his heart with burning significance: "Riches profit not in the day of wrath;" "Woe unto you that are rich!" "Ye can not serve God and mammon;" "The love of money is the root of all evil;" "Seek ye first the kingdom of God and his righteousness;" and many, many passages of like tenor. All this had a very practical effect on our earnest-hearted Marsian exile. He could no longer be styled "miser," or "money-grub." His accumulated earnings he sowed broadcast wherever he had any idea they could help the poor or comfort the needy and destitute. His whilom business friends, who had respected him as a shrewd, close-fisted fellow, now pronounced him a fanatic and a fool. For all that, his simple, practical adoption of the precepts of Christianity, his frank logic in justifying his course, and a shrewd knack he had of asking home questions, were a sore sliver in the conscience of all the worldly-minded church-goers in the neighborhood. So he soon came to be let alone as a too tough morsel for the average Christian conscience to digest. How he ended his days I do not remember. Undoubtedly, in poverty and neglect; for as society is now organized, such a simple zeal as his is sure to be ground to powder between its competive millstones.

But I see my story is longer than my thought, which is briefly this:

When I look at the world I see that the first love of the mass of mankind, the chief ambition of nations, the foundation upon which each edifice of state is built, is—wealth. This is as true in Christian as in pagan countries. Yet, both Christian and pagan will, I doubt not, confess that spiritual and physical well-being are of primary value. I have been speculating on this monstrous diversion of human ambition from well-being to wealth, and I think I find it in the derivation of the word wealth.

Wealth is from *weal*, meaning well-being, soundness, and had originally rather a spiritual significance than otherwise, for it referred exclusively to the *condition* of the individual. That which is now comprehended in the word wealth had once specific names—so many cattle, so many camels and asses, so many man-servants and maid-servants, so many shekels of gold and silver, and so on, according to tribal phraseology. Gradually, by slow and subtle changes, the word which expressed the *state* of the individual came to be used (under a slightly different form), to describe his *external surroundings*—that which *well-being* had helped to produce. At last it came to be considered the means by which well-being was to be gained. Henceforth the word was completely materialized, and one sees mankind putting their hopes of happiness first on wealth, or riches; secondly on health, or physical well-being; lastly on religion, or spiritual well-being: for if wealth (with its modern meaning), is made first, of necessity that which belongs to this world will be made first, and that which belongs to the other last and least. Hence the allegory of our poor Marsian exile. A.

ABOUT COMMUNISM.

From the *Baltimore Standard*.

There is a great deal of absurd talk about Communism by persons who should know better. Political Communism scarcely exists at all in this country. The facilities for individual accumulations of property render all arbitrary projects of agrarian division very unpopular. In Europe, political Communism aims to equalize the condition of men by giving to townships or communes a good degree of self-government, as we do in this country; by abolishing entail and primogeniture, as we have abolished them in this country; by providing for the support, at public expense, of those who are in distress, as we do in hospitals and almshouses; and, perhaps, in some cases, by placing a heavier rate of taxation on those enormously rich than on the poor; or by providing work for those who are poor and out of employment.

This is the kind of Communism that, when menaced by aristocracy in France, becomes frantic. It is the kind that is dangerous to public robbers and respectable plunderers. It has no force in this country, and almost its only adherents here are immigrants from France or Germany. Not one in ten thousand of our workingmen has any desire to trench on the property rights of others, since each knows that the destruction of the rights of others will destroy his own rights. The clamor against this sort of Communism is alike absurd and mischievous.

Another form of Communism is social coöperation—a sort of joint-stock mode of living and doing business, in which everybody has a sufficiency of food and raiment, but robs no one outside the company nor inside it of a dollar. There are twenty-seven such societies in the United States, and none of their members ever suffer from want. Some of them may have vain or foolish regulations, but, in spite of those, they all do well in a material and moral sense. In none of them is there a dollar spent for police, or lawyers, or judges, or their own poor, or penal institutions. They have peace, morality, and plenty. What right has any one outside such companies to denounce them, where they rob no one and live happy and comfortable?

There are two forms of this Communism. Approximation to one or other of them is found in all banking, shipping, trading and manufacturing companies: in gas and water companies; in postal arrangements by Government; in the telegraph conducted by the Government, as in England; in the control of railroads by Government, as in Austria and other countries; and in the granger organizations in this country. Whether we are opposed to or favor this tendency to Communism, it it a fact that can not be denied or defeated. The fact that a particular mode seems injudicious is no reason for denouncing that Communism which makes all its members happy, and injures no others.

EARLY DAYS OF AMERICAN COMMUNISM.

III.

The President of the Icarian Community, M. Sauva, has already given in the Socialist the story of their "early days." Their first settlement was made in Texas. "They built a few miserable huts, and undertook to break prairie, but soon after they were stopped in their work by the malaria, which assailed and demoralized them, and deprived them of the only physician they had, Doctor Roveira, who became insane, besides five of their number who died; and the others were compelled to abandon the place. This abandonment was a bitter disappointment to the first van-guard, and it was not without regret that they made up their minds to retreat. They left on the place five of their brethren: Guillot, Collet, Guérin, Chauvin and Saugé. They started back toward Shreveport and New Orleans, where they hoped to meet other Icarians who were coming to join them. There stood before them a distance of from three to five hundred miles to travel, through a lonely country, without any resources, and laboring under sickness. The retreat from Texas was one of the most saddening events in the Icarian enterprise. For fear of not finding on the same route the necessary supplies for such a company, the Icarians divided themselves into three equal squads, and dragged themselves toward their rendezvous. These squads disbanded themselves on the road; sickness prevented several from following their friends. Four of them died from exertion and privation."

A second and larger settlement at Nauvoo, Illinois, and a third at Cheltenham, Missouri, failed, and that at Corning, Iowa, alone survived, and in face of the greatest hardships and by the most rigid economy and patient industry. Their accommodations, even now, after nearly thirty years, are very limited, some of the members still living in wooden huts.

At Oneida the Community began in a log-cabin, and it was a dozen years before its members got beyond the necessity of sleeping in garrets and out-houses. For several years bread and milk, potato and beans, with milk gravy in lieu of butter, were the chief articles of diet; only on rare occasions did they indulge in such luxuries as butter, pie, and pudding. Their financial condition had considerably improved when they could afford to place butter on the table even once a day. Their first meetings were held at the old log house: in the absence of chairs, persons sat on stairs, trunks, cradles, or whatever else they could find. Their Sunday gatherings, which at that time attracted outside people, were at first held in an old barn; and after the "Mansion House," as they called it, was completed, their meeting and dining-rooms were furnished with pine benches.

The industries of the Community were also at first of the simplest and hardest kinds; farming, logging, milling, and clearing up swamps, in which latter occupation the women courageously engaged, as also in lathing and other work connected with the building of the first houses. There were no distinctions of classes in respect to labor, Mr. Noyes, the founder, taking the lead as mason in laying up chimneys and foundation-walls.

The treasury was frequently empty, and they could not often tell a day beforehand where the money was coming from to buy the necessary groceries. Molasses was brought from the village store in a jug for the family of two hundred, and the sugar in a pail! Nothing but the strictest economy and adherence to the rule, "Pay as you go," and above all the blessing of God as they believed, kept them from the financial ruin which continually threatened.

But these were minor trials: the Community with its radical institutions naturally excited prejudice among its neighbors and the surrounding population, who had no knowledge of the peaceable character and intentions of the Communists who had settled in their midst. The Communists themselves were perhaps less prudent than they have since become, and there were collidings of one kind and another which led to legal complica-

tions; and at one time they actually contemplated a dissolution. But the best men of the vicinity said, "No; you have proved yourselves peaceable and industrious citizens; and we are unwilling you should leave." Thus the tide was turned, the danger passed, and the Community has since steadily grown in the favor of good people far and near, and in internal harmony and prosperity.

COMMUNISM was first inaugurated about 1877 years ago by a man named Jesus Christ. He was a man who had great power to heal disease, cast out devils, raise the dead and do many wonderful works. He had all his followers divided up their property and hold all things in common. He established the Commune's Table or common table. He baptized people with fire and water, which in modern times is like using the Turkish Bath.—*Train Men's Telephone.*

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 8, 1877.

READ the article in another column "About Communism," from the *Baltimore Standard.* It is an excellent statement of the differences between European and American Communism, and gives good reasons why the latter, which "secures peace, morality and plenty," and spends "not a dollar for police, or lawyers, or judges," and makes no contribution to "penal institutions," should be allowed to thrive as it may.

A LETTER from M. Sauva, President of the Icarian Community, says an unforeseen event has made it necessary to postpone for awhile the enlargement proposed in the circular of the "Committee of Propaganda," published in the AMERICAN SOCIALIST of Sept. 20th. The public will in due time be notified of its readiness to receive applications; but meanwhile the Community will be unable to respond to the demands of correspondents for information either as to probation or definitive admission.

"Some fund, however small, to fall back upon for any sudden change that may come upon him; an assurance that if he is sick he will have something to make up for the loss of his wages; an assurance that he will not be ruined by a doctor's bill; an assurance that when he is old and past work he will have some allowance or pension; an assurance that he will leave behind him enough to prevent his remains being degraded by a pauper's funeral."

THESE are the things, as enumerated by the *Labor News*, which the laborer requires beyond his daily food, shelter and clothing. How moderate the demands! No human being could be reasonably asked to be content with less; and yet, moderate as they are, competition is so sharp that even pinching economy can not always secure a man these simple assurances. Hundreds of thousands in our own country are scarcely able to secure the food, shelter and clothing, let alone the other things; and though there may be temporary relief in consequence of the periodical return of "easier times," we see no permanent improvement under the competive principle. It is a sad outlook indeed; and yet in this dark cloud there is a bow of promise, for the distress and despair which necessarily result from competition will drive men into coöperative methods.

A TOBACCO REBELLION.

WE observe that American Churches are heading a rebellion against the tyranny of tobacco. Thirty-six years ago the editor of the AMERICAN SOCIALIST, in an article which he then published in *The Witness*, gave the following twelve reasons for thinking that "the habitual use of tobacco in its various forms may really be a greater curse to mankind, involving more idolatry and spiritual bondage, than the use of ardent spirits:"

"1. Persons who have used both rum and tobacco say it is harder to give up their tobacco than their rum. 2. The quid, the cigar and the snuff-box are more constant companions, offering their consolations at more frequent intervals, than the bottle, and are therefore more likely to obtain an enslaving influence. 3. Tobacco is much less expensive than rum, and therefore less likely to come under an embargo by offending the love of money. 4. The use of tobacco is more easily concealed, when necessary, than the use of rum. 5. Tobacco appears to retain its dominion over the respectable part of the community after rum has retreated into the 'lower regions.' 6. The churches patronize tobacco. 7. The elders and deacons patronize tobacco. 8. The clergy patronize tobacco. 9. The doctors of divinity patronize tobacco. 10. Temperance men patronize tobacco. 11. The women patronize tobacco. 12. In short, tobacco has all the respectability and fascinating power which can be derived from the favor and support of the refined, the intellectual, the Pharisaic portion of community, while rum is abandoned to the publicans."

We were reminded of this article by reading a "Report on Popular Narcotics" presented to the General Association of Congregational Ministers and Churches at Gloversville in this State on the 11th inst., which gives other strong reasons in favor of a rebellion against tobacco slavery. We condense some of the points made in the Report:

1. The Christian Church is greatly hindered in her work through want of a clear and justly earnest testimony upon the whole subject of narcotic drinks and drugs.

2. Unless plans are devised for instructing children and youth as to the pernicious effects of smoking and chewing, it is sadly probable that great numbers will be swept away by these popular habits from health, sobriety and virtue.

3. While public discussion is abundant concerning the pernicious effects of distilled and fermented liquors, the essential facts about tobacco are hardly known.

4. Professed reformers and philanthropists have generally been shy of touching the popular tobacco habit.

5. Many Christian Congregations are wont to treat proposed inquiry into the mischiefs of tobacco-chewing and smoking with the same dread and dislike as was common for the general public to show on the first introduction of temperance truth and pledges years gone by.

6. The United States Dispensary instructs us that the use of tobacco "in large quantities gives rise to confusion of the head, vertigo, stupor, faintness, nausea, and general depression of nervous and circulatory functions, which increased, eventuate in alarming and fatal prostration."

7. The *Quarterly Journal of Science* instructs us that "Nicotine, the essential principle of tobacco, is so deadly an alkaloid, that what is contained in one cigar, if extracted and administered in a pure state, would cause a person's speedy death."

8. The temporary stimulus and soothing power of tobacco are gained by destroying vital force.

9. The tax on tobacco in New York State in a single year was over seven millions dollars and in the United States nearly forty million; and the entire burden which tobacco imposes upon the people of the United States is estimated to be not less than two hundred and fifty million dollars a year.

10. Medical authorities agree that, besides the diseases already mentioned, tobacco induces paralysis of the nerves distributed to the heart; also amaurosis, or paralysis of the optic nerve; apoplexy; diseases of the blood and brain; and, worst of all, persons whose blood and brain and nervous systems have been diseased by this narcotic must transmit to their children in some degree the elements of a distempered body and erratic mind.

This report was approved by the Association, which also unanimously adopted the following resolutions:

"1. That the tobacco habit is an enormous evil; and that on account of its waste of money, positive injuries to health, and pernicious example to the young, Christians ought to abandon its use, as a luxury, entirely.

"2. That the Association earnestly recommend to all our churches immediate and thorough measures for instructing the people as to the manifold mischiefs flowing from the use of narcotic drugs as well as drinks; and that especial efforts be made to guard children and youth from any and every use of tobacco."

Another religious organization has taken still stronger positions, recommending, if our memory serves us well, that no candidates should be received into the ministry who are addicted to the habitual use of tobacco, claiming that a minister of the gospel should first of all be an example of salvation from bad habits. In placing themselves in the fore front of this reform the churches are doing the proper thing. That is their true position. If religion is what it claims to be it should make its professors ready for every good word and work—leaders in the rebellion against sin and the slavery of evil habits. Let the churches show how easily they can emancipate themselves from any habit which is shown to be useless or vile. The example of several of the religious Communities (which are only so many churches under another name) in respect to this subject of tobacco might be studied by them with profit. Seventy years ago one of these Communities, the Harmonists, then numbering toward a thousand souls, under a baptism of revival earnestness, sloughed off the tobacco habit by a united and concerted action, and has ever since rejoiced in its deliverance. Later the Zoarites, when they numbered six hundred strong, accomplished a similar reform by similar means. Still later the Perfectionists, then a church or Community of two hundred, threw away the "vile weed" to a man. The Shaker Communities can not perhaps point to such a general conversion from the use of tobacco; but the greater number of their members have entirely overcome the habit; and the following notice which appeared in the *Shaker* shows that the victory has been achieved by the coöperation of platoons:

"OBITUARY.

"On Tuesday, Feb. 20th, 1873, *Died* by the power of truth, and for the cause of Human Redemption, at the Young Believers' Order, Mt. Lebanon, *in* the following much-beloved Brethren, the

TOBACCO-CHEWING HABIT,

aged respectively,

In D. S.	51 years' duration.
In C. M.	57 "
In A. G.	15 "
In T. S.	36 "
In OLIVER PRENTISS	71 "
In L. S.	45 "
In H. C.	53 "
In C. K.	12 "

"No funeral ceremonies, no mourners, no grave-yard; but an honorable RECORD thereof made in the Court above. *Ed.*"

That Communities and Churches afford the best facilities for conquering every unsavory, selfish and evil habit should be so thoroughly demonstrated that it will be understood of all men.

CHEAP TURKISH BATHS IN CONNECTICUT.

Wallingford Community, Oct. 29, 1875.

MANY readers of the AMERICAN SOCIALIST are doubtless familiar with the particulars of the war waged by the Wallingford Community, two years ago, against the fever and ague, in which the Turkish Bath played a prominent part.

Our Turkish Bath was closed last year—not for the lack of patronage, nor of success in treating the many diseases that were presented to us; but changes in our business arrangements left us too much occupied in other matters to attend properly to a Turkish Bath, and moreover, the building in which the Bath was located seemed indispensable for new manufactures. Under these circumstances, and considering that we had accomplished the object we had in view, we allowed the Wallingford Turkish Bath, as a public institution, to become a thing of the past; but the inspiration remained, and we feel the same enthusiasm, the same interest, and the same confidence in the Bath, that we ever did.

Suspension does not necessarily imply failure, and notwithstanding that ague has again appeared in this neighborhood, we see no reason to regard our enterprise in any other light than as an eminently successful one.

As a direct remedy for the ague, we succeeded beyond our most sanguine expectations. We cured every case that came to us, and although many in this neighborhood are now suffering from the disease, we have yet to learn that any one of those who recovered through simply the use of the Bath have had another attack. The first case we had was a man who had suffered from ague for three successive years. He has been living in the same place and in the same conditions as previously, but has had no ague since. The worst case was that of a little girl under ten years of age. She had been having two chills a day, and, as may be supposed, was a very sick child. Her father and mother and all of her brothers and sisters have had ague since, but she has escaped. Such cases may be multiplied, but, suffice it to state, that our experience so far points to the conclusion that when ague has been cured by the Turkish Bath there is less liability to relapse than under other treatment.

But ours was no "cure all" establishment; we had no patent remedy to vend, no reputation to make in the healing art. Our business with the Turkish Bath was a purely missionary work. To place the greatest luxury, the most thoroughly purifying process, and the most extraordinary messenger of health, within the reach of the poorer classes, and to rouse the working people to a sense of their need of such a medium of rest, cleanliness and health, was the desire with which we labored in the Turkish Bath. We did not expect to accomplish the whole work in one day or in one campaign. We hoped but to sow the seed, and trust a good providence to fructify it. How far we have succeeded we leave to the testimony of events. In many instances our neighbors, in consultation with us, have fitted up private Turkish Baths in their own houses, and consider them indis-

pensable adjuncts to their homes. A medical gentleman in Wallingford has constructed an elegant little Bath for the special use of his patients. When the Wallingford Turkish Bath first started it was the only place in the country where a Turkish Bath could be had for fifty cents. Now there are several such Baths sprinkled about the country, started on the fifty-cent price, in imitation of our example, and others are in contemplation. The Turkish Bath for a dollar was introduced into America some fifteen or twenty years ago; it remained for Communism to give the Turkish Bath to the American people for fifty cents, and to render it so simple that everybody who has a house may have a Turkish Bath at home.

Among the most successful offshoots from the Wallingford Bath is that of Hicks & Co. at Meriden; and as this one is known to us to be successful financially, as well as in its general management, we propose to give a slight sketch of it in a future issue, only referring now, in passing, to its origin and success.

When we closed the Wallingford Bath to the public, it was quite perplexing to meet the importunities of those who wished to continue their bathing, and as an accommodation to them we opened again to the public one day in a week, until the pressure of other business for more room precluded the possibility of even this compromise. But the *cheap Turkish Bath* had been born, and was not to be killed by a few discouragements. Citizens of Meriden, whence we had drawn the most of our custom, agitated the subject of the Turkish Bath in their own city, and after many applications to us from different persons, who were all afraid to plunge into a business they little understood, an officer of the Meriden Young Men's Christian Association came to us for advice and aid in locating a Turkish Bath in their new brick building, a handsome structure then in process of completion.

We will not tire the reader by recounting all the trouble we had in getting this Bath started; how everybody feared to embark in an enterprise so little understood, and how every resource failed at the point when success seemed to be nearest; suffice it to say that nobody seemed ready to take hold and "boost," yet everybody wanted to see it go. At length an eminent revival preacher living in Meriden said, "There must be a Turkish Bath here if I have to take hold and run it myself;" and no sooner had things taken this definite shape than we found that Providence had provided a way out.

Hicks & Co. had leased a part of the Young Men's Christian Association's new building for a temperance restaurant, and the lessors being anxious that tobacco as well as alcohol should be tabooed in their building, offered them rooms for a Turkish Bath in connection with their restaurant, and made concessions to them on condition that they would not sell cigars, etc., in their restaurant. To this Hicks & Co. readily assented, on the condition that our Community would help them till they understood the business sufficiently to run it themselves. Here again we were met by a good Providence in the person of a shampooer who thoroughly understood his business, and who, in addition to being genial and gentlemanly, had a strong desire to see the financial experiment tried of a cheap Turkish Bath. Another, and not the least interesting feature of this Meriden enterprise, is that the spirit of Communism in which it had its birth seems still, to some extent, to pervade it; for instance, a gentleman went there with the chills, and Mr. Woodruff, the shampooer, worked over him some three hours. "Well! what did you charge him?" we asked. "Oh! only fifty cents," was the reply; "we consider ourselves well paid if we have only cured him." Yet, ye worldly wise, this Bath is a financial success.

The subject of cheap Turkish Baths is agitated in Middletown and Hartford, and the undertakings in both places are in such good hands as to leave little doubt that the Baths will be started there under the best auspices.

A. E.

The "Socialism of Christianity" is a good topic for these times, especially when headed by one who firmly grasps the principles of Christian Socialism. An instance in point occurred in Hamburg, Germany, where a home missionary agreed with a company of friends to attend a meeting of social democrats. At the time appointed the friends failed the missionary, and he went alone. He found several thousand of the party before him. When he took from his pocket the New Testament there was a general laugh at his expense; but selecting and reading the parable of the Good Samaritan, he was listened to with deep attention. At the close of his remarks some of his hearers tarried to inquire further. With the parable well applied there need be no fear in any country of Communistic theories or practices.—*Harper's Weekly.*

THE WELCOME ALTERNATIVE.

A short absence, not long since, from my Community home, awakened my heart to new appreciation of the assurance of material comforts and spiritual culture which comes with Communism. My unsophisticated eyes have looked with dread amaze upon the temptations and snares amidst which the necessities of gaining a livelihood lead the Christian. I have seen that continuous struggle in the competive whirlpool of ordinary society brings about certain results in personal development which are a reproach to the professors of religion, a stumbling-block to the doubting, and a sharp weapon of warfare in the hands of the materialist and unbeliever. Yet if I consider the matter as candidly as I am able, I confess I have to conclude that in private life it is hard telling just where to draw the line between duly caring for yourself and your kith and kin, and caring for your neighbor as you ought. Perhaps long experience in practical Communism makes me see this the more quickly, and feel it the more keenly. Any way, I can not help pitying the perplexities of the honest citizen who finds, amidst the exigencies of living, stern necessity daily preaching to him what Herbert Spencer terms the "religion of egotism;" while his prayer-meetings, his temperance lectures (if he is a blue-ribbon man), his Sunday sermons and his Bible, are ever striving to soften his heart with the touching eloquence of the "religion of altruism." Just as much do I pity the minister, who, dependent on his salary for support, and hence on the good will of his parishioners for power to clothe and feed his wife and children, feels his truth-loving tongue bridled and his impulses to sincerity checked by knowing that he runs the risk of losing his place if he speaks the word too fervently, or makes home-thrusts at the selfishness and worldliness of any of his flock. And yet every minister sees frequent occasion to so offend, if he earnestly desires that those who listen to his teaching shall daily and hourly guage their conduct by the noble but practical precepts of Christ.

To the Communist, ministers and laity both appear cramped in spiritual freedom and growth, by society as it is now organized. To those who believe that spiritual development and interior culture are of primary importance (and I take it that every one believes this who has any religion worth speaking of), this is a sad, a grievous fault. Security as regards temporal wants is, if not a necessity, at least a great aid to the highest culture of our spirit and mind—all the immortal part of us. Any one knows that the cares of this life, whether it be the "deceitfulness of riches" or the torturing anxieties of poverty, are a distraction to the soul, and a hindrance in most cases, to its truest development. The ordinary Christian of to-day never thinks of following the example of Christ and his apostles as to neglect of practical means of support. Dependent mothers, sisters, wives, or children prevent this, and make it seem wicked. But how many pass through the struggles and temptations which selfish interests and competition incite, still retaining the child-like state of the ideal Christian, with hearts unhardened and tenderest sensibilities unseared? I do not dare to answer this question. Should I do so, I might convey a reproach I do not feel; for however the facts may appear to me from a Communistic standpoint, I have too keen a sense of the spiritual liabilities of the Christian situated in a society selfishly-organized, to desire to reprove harshly. No; pity and charity are uppermost. But all such facts make me turn to Communism as a welcome relief, a blessed alternative. Through it alone I see a way of escape from the perplexities I have mentioned. To me, not only as an ideal, but as a reality of long experience, Communities are a high school of culture. Their unity of material interests is so advantageous that the individual is wonderfully relieved from the pressing cares of gaining a livelihood, and so is sure for life, not only of leisure for culture of all sorts, but of relief from many, many temptations which inevitably come with too much attention to money-getting and material things. What hard-working Christian, even though he may call himself no Socialist, can not see in this picture something attractive—something to be longed for?

A Community has been well defined as "a church that feeds and clothes its members in a material as well as a spiritual sense." I would add that unless a church be responsible for the material condition of its members it can not fully and faithfully discharge its responsibility for their spiritual condition. Let any body of Christians of one faith, and hence with Communism of spirit, enter into sufficiently close material Communism one with another to assure to all equal support, educational advantages, and care in sickness or old age, and I firmly believe, that if their hearts be honest and their faith unfeigned they will reap a fold of material and spiritual blessings of which they had not before dreamed.

Communist.

WASHINGTON CORRESPONDENCE

SIXTY YEARS OLD.

In the archives of the O. C. we have found a package of very yellow letters, written by Hon. John Noyes from his seat in Congress in 1815–16. They are addressed to his wife and children, and relate but little to political affairs; but their descriptions of men and things give a peep into a world that has passed away, which will amuse, at least by contrast with the Washington world of to-day. In the two introductory letters printed below will be found full details of the route and traveling facilities between New England and Washington in the old times. The various changes from stage to steamboat and the obscure route through New Jersey, Delaware and Maryland should be studied with map in hand. The time spent on the road from Brattleboro to Washington (omitting stops for sight-seeing), was, as we reckon it, about ten days. This journey, according to the railroad time-tables, can be done now in eighteen hours, allowing three hours and more for stoppages and transfers, or in fifteen hours of actual travel! There was a dispute in the newspapers not long ago about the date of the first steamboating on the Sound, in which a New Haven paper set it at 1819. These letters show that a regular line of steamboats was running from New Haven to New York in 1815, and that there were, at that time, at least four other lines on the route to Washington:

LETTER I.

Washington City, Dec. 4, 1815.

* * * As I shall be absent from home, probably for several months, and shall write often, I will number my letters, and throw one or two of the first into journal form. My reasons for this method are, that you may know whether they all come to hand, and that I may detail many little incidents and things which, indeed, may not be very interesting to you, but may be amusing and useful to the children. If you choose, you may preserve them.

You will well recollect that I left home on Monday evening, November 20, to take the stage at the village of East Brattleboro, at which place I met with Mr. Vose of Walpole, a member of Congress from New Hampshire and an agreeable man.

Tuesday, Nov. 21, started from the village at two o'clock in the morning; breakfasted at Goodenough's in Greenfield; dined at Northampton; supped at Agawam, and arrived at Bennett's, in Hartford, at eleven o'clock in the evening. Here I met with Mr. Atherton, a member from New Hampshire.

Started from Hartford on Wednesday, Nov. 22, at nine o'clock in the morning, and arrived at Mrs. Babcock's, near the bridge in New Haven (where the steamboats come ashore), towards night; immediately went to Mr. Hayes'; took a cup of tea in great haste from their table (they being then at tea); took my leave of them and went on board the steamboat, and was very glad to have an opportunity to get some sleep, after being without it almost the whole of two nights. The weather was very thick and dark this evening, the wind strong ahead, and the sea so rough that the Captain thought it would not be prudent to start till the moon's rising. Drew a good berth, slept till about two o'clock Thursday morning, at which time I was aroused by the noise of the hands on deck preparing for motion. The wind still blew quite a gale ahead, but the moon shone. We passed down the Sound at a very great rate, and after it became light had a fine view of the Connecticut and Long Island shores. The steam-boat is very large and elegant, said to be the best in the country. We supped, breakfasted, and dined aboard in a very genteel manner. Arrived at the City Hotel in New York before night on Thursday; visited about the city as much as I had time.

Friday, Nov. 24, started from New York in the Raritan steamboat, about eight o'clock in the morning—passed down the Staten Island Sound, in sight of Newark, Elizabethtown and Perth Amboy—beautiful villages, and up the Raritan river, in all about thirty-five miles, to Brunswick, where we landed, and where the accommodation stages took all the passengers across land, through New Jersey by Princeton (where the college is—a fine building), to Trenton on the Delaware (the distance being about thirty-five miles). In the part of the country near Princeton the driver apprised us of danger of having our trunks taken from the carriage (as it was then dark), it having been frequently done. We endeavored to procure a line, which, passing through the handles of our trunks and into the stage, would give us notice of any mischief, but we could not get one. Of course

one of the passengers placed himself in a situation so as to watch. Trenton is on the east side of the Delaware, and a pleasant town.

Saturday morning at seven o'clock we started from Trenton in a most beautiful steamboat full of genteel passengers, and passed down the Delaware, by Bristol on the right and Burlington on the left, and in view of the richest and best farms I ever saw, and a little after twelve o'clock landed at the slip at the end of Market-Street, in the city of Philadelphia, where we were met by scores of porters, some of whom took our baggage to the Washington Hall Hotel or Mansion House, in 3rd Street between Spruce-Street and Walnut-Street. This establishment is kept by Renshaw, and is the most splendid and costly in every thing of any place that I ever was at. There are servants here to do every thing you want or ask for, and they must be paid for it. I assure you this kind of folks have got a good deal of my money since I left home. Here, and at New York, I have met with many eastward people—Mr. Dexter, wife and two daughters—a number of members from Vermont, New Hampshire, Massachusetts and Connecticut.

LETTER II.

Washington City, Date same as No. 1.

Sunday attended meeting at Mr. Broadhead's meeting house, in company with Mr. Marsh. Had a seat given us by a Mr. Elliott, a young man from Boston, with whom I was well acquainted. Mr. Broadhead is of the Dutch Reformed or Presbyterian denomination—preached well from the words, "None of these things move me, etc." No meeting in the afternoon,—the cause, I suppose, is that the people in Philadelphia run in and visit their friends between meetings. Went to the same meeting in the evening, where was the greatest congregation I ever saw. Mr. Broadhead preached an historical sermon or lecture from the last chapter of Nehemiah, observing that his next discourse would be from such matter as could be collected from the Maccabees and less authentic records.

Monday and Tuesday visited about the city—saw much to excite admiration in the Museum and Academy of Fine Arts, etc. Indeed, this city is very far before any other in this country in elegance and taste.

On Wednesday dined at Mr. Atherton's, a gentleman formerly from Chesterfield, New Hampshire, with a select company of eight or nine, some of the first gentlemen of the city. The dinner was superb and probably cost one hundred dollars.

Wednesday noon started in the steamboat; had a fine passage of forty miles down the Delaware by Wilmington to Newcastle in the State of Delaware, and arrived in the evening. The accommodation stages took us in the night and carried us across (16 miles) to Frenchtown on Elk River, which after a few miles empties into the Chesapeake Bay. Here we took passage in the steamboat, full of gentlemen and ladies, and after passing the distance of seventy-five miles down the bay and up the Patapscô, we arrived at Baltimore—at Gadsby's tavern—a very genteel house, in the evening. This place is well situated and well built; the people very spirited and thriving. Visited about as much as I could on Friday—saw a number of acquaintances, etc., etc., etc.

Saturday morning, at eight o'clock, started in the stage from Baltimore, and arrived at Washington city, at Mc'Keowin's Hotel, where I now am, at three o'clock in the afternoon.

Sunday went to hear Mr. Brown, a Baptist clergyman preach.

Monday, Dec. 4, 1815. At twelve o'clock this day, the members attended in the Hall where the last Congress sat, and a quorum being present, the House made choice of Henry Clay for Speaker. He is a very homely looking man, and at present sickly; acts like a prompt and decisive man. Concurred this day in several resolutions originating in the Senate, relating chiefly to the organization of the Congress, and adjourned at three o'clock. The weather here now is beautifully pleasant, like our October weather.

Thus you see I have detailed many particulars, more fit for the children than any body else. I am very thankful that amidst the dangers incident to stages, steamboats, etc., I have had a very pleasant and safe passage, Shall move this evening from the hotel to Mrs. Odlin's; our family will consist of Mr. Sturges and lady of Connecticut, Mr. Strong and lady from Massachusetts, Messrs. Langdon and Rice and myself. Shall write again soon, and shall be likely to write in haste generally; therefore you will readily excuse every kind of inaccuracy.

P. S. I expect the President's message will be delivered to-morrow (Tuesday) at twelve o'clock.

LESS than a third of the area of the States, and less than a fifth of the entire domain of the U. S., is mapped into farms. Of this farm-area only one-fourth is tilled or mowed; the average yield per acre could be doubled if the many could be brought up to the plane of the few in the practice of intensive agriculture. Our wheat occupies an area less than the surface of South Carolina; and if the yield should equal that of England, half of that acreage would suffice. Our national crop, maize, which grows from Oregon to Florida, and yearly waves over a broader field than all the cereals besides, covers a territory not larger than the Old Dominion, and might produce its amplest stores within narrower limits than the present boundaries of Virginia. The potato crop could grow in the area of Delaware though yielding less than a hundred bushels per acre; the barley requires less than the area of a half-dozen counties.—*J. R. Dodge, Statistician Ag. Dept.*

WHAT CO-OPERATION HAS DONE.

The following is a copy of a circular, distributed at the opening of new stores at Doncaster, England:

"How to make and save money is a secret which many persons would like to know, but which few are either able or willing to divulge. One of the simplest and safest modes of accomplishing the desired object is by coöperation. There are many ways in which people may coöperate for their mutual benefit, but probably one of the most popular and profitable is by every man becoming his own shop-keeper. Some may ask, 'Has that method been successful?' and 'How is it carried out?' The answer is not far to seek. In May, 1868 (ten years ago), a society was formed in Doncaster, called the Doncaster Mutual Coöperative and Industrial Society Limited, and a small shop was opened in St. James-st., for the sale of groceries and provision of good quality, and at the same prices as were charged by ordinary shop-keepers. This was the humble beginning of what now may be called a gigantic society. Some idea may be gathered of the progress of the society from its commencement by reference to the following figures:—

Year.	No. of Members.	Total Sales. £	Net Profits. £
May 1868 to Dec. 1869	279	3,518	206
1870	601	8,039	718
1871	733	11,688	969
1872	790	12,696	760
1873	786	12,126	910
1874	862	16,464	1234
1875	976	24,380	1616
1876	1113	27,108	1975
1877 to end of June	1207	15,879	1216
		£131,898	£9,604

"In addition to the above, the members are proprietors of freehold property amounting to over £6,000; they have also a reserved fund of £381, which is increased quarterly by 2½ per cent. of net profit and 5 per cent. interest. The preceding figures give a striking illustration of what coöperation has done for Doncaster. But it has done even more than this:—1. It has taught the advantage of cash payment over credit. 2. It has given men a knowledge of business they could not otherwise have obtained. 3. It has taught them the advantages of 'working together.' 4. It has raised many a man's wages without a strike. 5, It has alleviated more distress than any other social organization. Still, these results, important as they are, are comparatively small to what they could accomplish if the principles of coöperation were generally adopted in this town. A few of the advantages may be here briefly stated:—1. Coöperation would soon enable every man to have a house of his own to live in. 2. It would to a great extent obviate the necessity for poor houses and charity organizations. 3. It would provide free schools for the children, and libraries for adults, without rates. 4. It would keep workingmen out of debt, and rob the county court of many fees. 5. It would teach provident habits and self-help. 6. It would multiply the resources and add to the comforts and independence of all. In conclusion, permit us to give the following illustration, which must commend itself to the favorable consideration of all thinking men:—Any person who joined this society at its commencement, and who has purchased goods at the rate of £6 per quarter, or under 10s. per week (this is taking a low average of expenditure for any family), would now have standing to his credit in the books of the society the sum of £25! Of course, this calculation is based on the supposition that the said person had allowed his dividend and interest to accumulate in the society instead of drawing out the same from time to time. A nice sum this for a workingman to have at his disposal without the slighest effort on his part! Many a man has reared a house upon such a foundation, and what has been done before may be done again, because the same advantages are accessible to all! Depend upon it, if you join the Doncaster Mutual Coöperative and Industrial Society it will only bring one regret with it—and that is that you did not join it sooner!"

WHAT IS THE SHAKER SYSTEM?

A Letter from Elder Evans to the *Albany Morning Express.*

What *is* the Shaker system? is the first thought arising in my mind upon reading your well-written editorial of the 3d ult. The world in which we live is a large world, containing many nations, each nation many sects and people. Is it the Shaker idea and faith that all of these should become ascetics—celibates—Shakers in this world? It is not. What then *is* the "system" that the Shakers, as religionists, would aim to inaugurate? It is the God system of sowing and reaping the human race. The harvest is the end of the world, and the end of the world is the harvest of mankind. Two distinct and dissimilar operations—two orders—result from this condition of humanity. The civil government of a nation, which, according to Shaker religious faith, should be dual—male and female—to begin with, woman and man citizens, equal in wants, duties and functions, conjointly making the laws, and unitedly administering them. But, as no two things can exist in one and the same place at the same time, so neither can men and women occupy in two families—the private family and the public family—at one and the same time. The man or woman who has a private family to care for can not neglect that duty without being worse than an infidel—to some false theology. They should not, while thus burdened, assume to care for or to rule the national family. He, or she, who is married, careth for husband or wife, how to serve and please, and how best to conserve family interest. Let all such stay at home—not for one year, as was the Jewish rule, to comfort wife or husband—but so long as that relation and its duties exist. In short, when a people have progressed beyond the patriarchal family relation, they should develop a class of intellectual celibates, who do not marry individually, but who marry the State—the State becoming their family. This is under a natural law of evolution that has hitherto been overlooked, disregarded or ruinously violated. In all governments we have had *man* with *man* working in governmental relations, what is unseemly and destructive to private and public virtue—passing laws that are not just—class legislation—stealing—public sexual immorality—husbands and fathers being away from their proper sphere—the family homestead. Hence result private vice, private divorce, family quarrels and public wars. What else could result—will not a tree bring forth its appropriate fruit?

In the God element, in humanity, is the germ of a new earth, new civil government, having RIGHTEOUSNESS in all the relations of human beings with one another, and with themselves individually. When society evolves a class of men and women, as now in England, in whom the *Westminster Review* declares that the marrying instinct has died out, these should fill the houses of Parliament and our halls of legislation; these should enact righteousness. First, a law relieving all who have private families from public burdens. Second, a law of citizenship endowing male and female as citizens. Third, a law of property, giving the land of the nation to the people of the nation, and securing its just distribution and possession. Fourth, a law of population, setting forth the physiology of reproduction, its rule of right, with appropriate checks and restrictions. Fifth, the law of digestion, or the assimilation of food; the kind, quantity and quality that is scientifically right and best for the individual and the nation. Sixth, the law of association, under which no one should live for himself or herself, in family, society or nation—but each live for all. In each family or society, there should be a throne of judgment, unconditionally deferred to by the unit or individual. This would end private feuds and strifes. Seventh, nations, when organized upon these principles of righteousness, can recognize a law of nations that would be God's justice and right incarnated—a Supreme Court of Arbitration—all the nations commencing by universal disarmament. War creates war; it begins with warlike preparations. The girl, with her doll baby, is learning the rudiments of maternity. The boy, with his toy fife, drum and gun, is a germinal warrior. Cease to *think* war. Learn to think peace, and nothing but peace. Let the decision of the parent, of the majority, be as the court of arbitration for nations, be as the fiat of the Almighty, or as the Medo-Persian decree of humanity, that a nation shall no more revolt from the decision of the grand Supreme Court of nations, than law-abiding Americans revolted from the revolting decision of the United States Supreme Court, that "The black man has no rights that the white man is bound to respect."

Thus much for the new earth, under the Shaker system. Shall we try it? Respectfully yours, F. W. EVANS.

MATERIALIZATION WITH THE MEDIUM IN VIEW.

A LATE number of the London *Spiritualist* contains an account of remarkable form manifestations which are said to have taken place at a séance held with Dr. Monck by the Rev. Thomas Colley, Dr. Kennedy and several others. We find it difficult to admire the taste or appreciate the consistency of the wise editors who, under plea of the necessity of giving their readers the news, publish the details of dog shows, prize fights, and street brawls, while carefully excluding every thing of a spiritualistic character. There is certainly a wide demand for such news; and we think our readers will thank us for giving them occasional glimpses of what is going among the Spiritualists, without requiring us to indorse every thing as worthy of entire credence. By the way, the talk about the collapse of "materialization" and other kindred "manifestations" proves to have been, to say the least, premature. There appears to be more of such phenomena now than ever before.

Dr. Monck is the same medium that was visited and

indorsed by Mr. Alfred R. Wallace, F. R. S., as reported in our columns not long since:

"Having half an hour still to spare, the two ladies of the house joined us, and we sat for materialization. The back-room, divided from the front by folding doors (one shut and a curtain partly covering the other), formed the cabinet, which was little needed; for Dr. Monck, under control of "Samuel," was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extrusion of spirit-forms from the realm of mind into this world of matter; for standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First several faces, one after another, of great beauty appeared, and, in amazement, we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partly issue from Dr. Monck about the region of the heart. Then, after several attempts, a full-formed figure—in a nebulous condition at first, but growing solider as it issued from the medium—left Dr. Monck and stood, a separate individuality, two or three feet off, bound to him by a slender attachment as of gossamer, which, at my request "Samuel," in control, severed with the medium's left hand; and there stood embodied a spirit-form of unutterable loveliness, robed in attire spirit-spun, a meshy web-work from no mortal loom, of a fleeciness inimitable, and of transfiguration whiteness truly glistening.

"But Dr. Kennedy was now invited to draw equally near and realize more closely with me the marvel of the separate identity of the spirit-form from the medium, and as we stood looking with all our soul upon the mighty fact of spirit-birth from mortal man, Dr. Monck, still entranced, placed the lovely visitant from the inner world between us, and, affording it the support each of an arm, we advanced with our sweet spirit companion some steps further into the room. Meanwhile, holding the hand of the spirit-arm that rested on mine, I felt the wrist, palm, fingers and finger-nails; it was in every respect a living hand, answering to my touch, yielding to pressure, having natural weight and substance, and all things pertaining to humanity, but it was damp and stone cold. * * * * * * *

"I come now to the climax of the night's most wonderful phenomena:

"When the form at last retired, I was, as an extreme favor which might cost the medium great prostration permitted to accompany it, and drew near with it slowly and cautiously, until I came again close up to Dr. Monck, as he, still entranced, stood forth full in view of all, waiting to receive back into himself the marvelous æon, phantasm, or emanation that we must call angel or spirit. As it neared him the gossamer filament again came into view, its attenuated and vanishing point being, as before, towards the heart. By means of this subtile cord, I noticed how the psychic figure seemed to be sucked back into the body of the medium. For like a water-spout at sea—funnel shaped—or sand column, such as I have seen in Egypt, horizontal instead of vertical, the superior vital power of Dr. Monck seemed to absorb and draw in the spirit form, but so gradually that I was enabled closely to watch the process; for, leaning against and holding the medium with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back the lovely birth of the invisible spheres into his very person, and as I gazed for the last time on the sweet face of the disintegrating spirit, within three or four inches of the features, I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand, as, in process of absorption, it dissolved, and saw the angel face disappear and fade, as it was drawn positively, into the bosom of the medium."

CARLYLE ON THE BOOK OF JOB.

I call the Book of Job, apart from all theory about it, one of the greatest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble university, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here on earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

An English vicar was standing, on a Monday morning, at his gate, when one of his parishioners arrived with a basket of potatoes. "What's this?" said the vicar. "Please, sir," replied the man, "it's some of our very best taturs—a very rare kind, sir. My wife said you should have some of them, as she heard you say in your sermon the *common taturs* didn't agree with you."

RECEIVED.

HINTS FOR ARCHITECTS. Strength Contributed by Cross-Bridging: also a few rules useful in Construction. By R. G. Hatfield, Architect, New York; Wiley & Sons. 1877.

TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. Number for November. Price, $4 00 per annum, 50 cents per copy. Published by the National Railway Publication Company, Philadelphia.

FOURTEEN WEEKS IN ZOÖLOGY. By J. Dorman Steele, Ph. D., F. G. S., Author of the Fourteen-Weeks Series in Natural Science. A. S. Barnes & Co., New York, Chicago and New Orleans. 1877.

VISIONS OF THE BEYOND, or Symbolic Teachings from the Higher Life. By a Seer of To-day. Edited by Herman Snow. Boston: Colby & Rich, Publishers, 1877.

ITEMS OF NEWS.

HOME.

The Black Hills sent out $800,000 in gold in August and September.

Senator Oliver P. Morton is dead. The Mortons used to be called Throckmorton.

The New York Republicans don't shell out very well to meet the expenses of election.

Dr. I. I. Hayes, the Arctic explorer, is looking out for a seat in the New York Assembly.

The rebel General Bedford Forrest has gone to the shades. He went on the 29th of October.

It is too late to sow winter wheat, but you can plant your double two lips just as well as ever.

John Morrissey wants to have Murray Hill and Fifth Avenue send him to the Legislature.

Old Virginny can't borrow money in England. She talks too much about repudiating her debts.

Daniel W. Voorhees has been appointed Senator from Indiana in place of Morton deceased.

A. Joakey Hall has got back to New York. He says he has only been away out of his mind a little.

Jefferson Davis has a son-in-law named Hayes—he lives in Memphis, and the old folks are visiting him.

The appointments of Minister Noyes, Stoughton, Lowell and Kasson, have been confirmed by the Senate.

Mr. John Welsh, an eminent business-man and gentleman of Philadelphia, has been appointed Minister to England.

Massachusetts, Wisconsin, and Connecticut have gone Republican. New York, Pennsylvania and New Jersey Democratic.

The inflationists have made a hard push to repeal the Resumption Act. In a preliminary vote their strength was 138 to 116.

The Episcopal Church Congress allowed John Jay and Erastus Brooks to lecture them about the shortcomings of the newspaper men.

Secretary Sherman says the money isn't coming in as fast as usual. He wants the hungry fellows to think of that when they ask for appropriations.

The House referred 750 bills to their appropriate committees in one day. The bare titles of those bills covered twenty-nine pages of the *Daily Record*.

Mr. Randall's committees give very good satisfaction. Seven to four is about the way the Democrats made things; the Republicans think that is pretty well considering.

Senator Conkling has had the Custom House appointments referred to the Committee on Commerce, of which he is chairman. That gives him the "left bower," but he may have to "pass" for all that.

Sumner, Stanton, Morton, Stevens—gone, gone to give place to men who, we hope, will have a statesmanship fully equal to the tremendous one-sidedness of these mighty partisans and abolitionists.

Osgood & Co. of Boston have published "The Scarlet Letter" as a beautiful gift-book for the holidays. It has no less than twenty-nine vignettes and illustrations from the pencil of Mary Hallock Foote.

It is rather trying to have some laggard in college go ahead of you in the great after race where he can choose his own paces and make the crowd hurrah. Cook and Murray and Emerson were that sort of men in college.

Mr. Barnum has called on the President to give him a sympathetic lift. Said he had known every President since John Quincy Adams, and that the office wore on every one of them. They all grayed badly. Hayes told him that *he* stopped work at four o'olock, and did n't take the shop home with him either. There is a ruler for you; he governs the President to begin with.

"Baby Days" is a book for mothers to read to their children. Mrs. Dodge, its author, says:

"The world is God's own picture-book;
He turns the pages while we look.
We read the stories, sing the songs,
And take what most to us belongs,
And spend our life-time just to know
Why this and that are so and so."

General Sherman has been interviewed on the state of the army. He says it is limited by law to 25,000 enlisted men, but it only numbered 22,331 at the time of his last report. Of this number of enlisted men 3,088 are serving as non-combatants—that is, as clerks, scouts, workmen, hospital stewards and the like—leaving only 19,243 to put down tramps, fight Indians and be shot at whenever called on. "A pretty small army, my friends," says the General.

The *New York Tribune* ends its biographical sketch of Mr. Morton as follows: "As a political organizer he had no rival, except Mr. Blaine. As a popular orator he had a natural dignity which added weight to his words, and an argumentative force which convinced without tiring his hearers. As a man he was simple in habit, unpretentious in manner, and genial in conversation. His motives were often questioned; his integrity was never challenged. He was somewhat such a man as Calhoun. He knew how to make and keep friends. As a political leader he was a hard fighter and a harder hater; a blind partisan and a blinder enemy; a Republican of Republicans—often narrow, but always terribly in earnest. With all his glaring faults he was a man of magnificent forces. His energy was a consuming fire; his tenacity was an iron frame; his will was a mighty motor. If John Albion Andrew was the noblest of War Governors, Oliver Perry Morton was the strongest."

The President may smile, but we can't hide the fact that he has a fight on hand and that he will have to hit hard. The question is whether the chief executive power of this Government is vested in the office of president, or in an oligarchy of senators. The *Nation* puts the issue thus: "The civil-service abuse which Mr. Hayes is called on to reform, does not consist in the fact that the offices are filled by incompetent persons, and that the tenure of office is not such as to encourage probity and diligence in the incumbents. It consists also in the graver facts—graver because more difficult to deal with—that the provisions of the Constitution, which gave the appointing power to the Executive, have been gradually set aside; that this power has been virtually seized and is firmly held by the legislature, and not by the legislature either, but by individual legislators; and that the Executive is relegated to the humble role of making out commissions for officers whom Representatives and Senators have selected."

FOREIGN.

England wants to know if it isn't a good time to mediate.

The Russian engineers in Bulgaria get very few compliments.

The strikes and lock-outs in England are crippling British industry.

The United States Consul at San Domingo believes in those bones of Kristofer Kolumbus.

It is best to wait and see what the French are going to do. There are a plenty of conjectures now.

Cleopatra's needle has stuck in Spain. The contractors don't want to pay what is claimed for recovering it.

William Gale, an Englishman, has walked 1,500 miles in 1,000 hours. He must have been a regular hurricane to get on like that.

The great Dr. Carpenter, the physiologist, don't want to be a vice-president of the Sunday League, if Mrs. Besant is going to be one too.

Somebody has found one of Sir John Franklin's spoons in possession of an Esquimaux. There are hopes of finding the very place where he and his companions perished.

J. P. Folingsby, an experienced diver, has obtained permission from the Venezuelan Government to hunt after the $5,000,000 of treasure which went down in 1815 in the Spanish frigate, San Pedro Alcantara.

Professor James Orton, the South American explorer and naturalist, died on the 24th ult. of malarial disease while crossing Lake Titicaca, en route for Puno in Peru. He had been in delicate health and hoped the dry air of the Andes would help him.

There is a treaty negotiating between the United States and Mexico. Its main provision is for a neutral territory of fifty miles in width on each side of the Rio Grande. Each nation will patrol its own strip of land, and be allowed to cross over the river in pursuit of thieves.

The city authorities of Leipsic, in Germany, have imposed a fine of not less than five and not more than ten marks, upon any woman who may wear trailing dresses in the streets. The police have orders to arrest them, and their names are to be published each week in the local press.

The coast at the Port Said mouth of the Suez Canal is advancing outward at a rapid rate, estimated at fifty yards per annum—a truly alarming statement, which, if only half correct, will involve extensive dredging every year. The general level of the Mediterranean is said to have fallen about four inches since the canal has been opened.

In Armenia the Russians have again occupied Bayazid. Kars is closely besieged with a garrison of 10,000 men and a plenty of stores. Mukhtar Pasha has continued to fall back on Ezeroum till now the Russian advance is at Hassan Kaleh, scarcely more than twelve miles from the Capital of Armenia. Generals Heymann and Tergukasoff's columns have concentrated near Deri Boyon, where the enemy are encamped. Ezeroum has a hundred Krupp guns, but is neither a strong nor a healthy place.

This is the way they guard the ballot in France. "Every voter in each arrondissement must be registered. He then receives a printed certificate, setting forth his right to vote, which certificate he must take with him when he goes to the polls, as without it his vote will not be received. He shows his certificate to the inspector, and it is then taken from him and one corner torn off so that it can never be used again. Then he deposits his vote and the matter is ended. He can not vote in any other precinct, as without the certificate the vote will not be taken." So says Lucy H. Hooper.

Professor Huxley has been hewing away at Mr. Frederick Harrison, the Positivist Agag and leader of the British Comtists. In the words of the New York *World:* "He holds it to be an abuse of language for a man to say that he looks forward to a future life, when all that he means is that he hopes the influence of his savings and doings will be more or less felt by a number of people, after the physical components of his own organism shall have been scattered to the four winds." That is a just complaint of the Positivists. If you catch one of them punning or juggling with words, just trip him up.

The Russian operations west of Plevna become apparently every day more important. Their success at Gorny Dubnik was greater than at first reported. There were some 7,000 prisoners taken, including 200 officers. Since the capture of that place, another position, named Telische, has been taken after a second attempt. So far as its communication with Sophia is concerned Plevna is completely invested, and the Russian grasp is becoming closer and closer. The road to Widdin is, however, still open to Osman Pasha, but it is thought offers a poor line of retreat. The Russians are carrying on lively operations in the neighborhood of Orchanie, a Turkish depot on the road from Sophia to Plevna. There are rumors that they are operating across the Balkans to intercept any reinforcements which may be sent to Plevna from Constantinople by the way of Adrianople and Sophia. The Turks themselves are apprehensive of this. We still hear that Gen. Zimmerman is advancing on Silistria from the Dubrudscha, and that the Egyptians will oppose him by advancing from Varna. The Czar has his headquarters at Bogot, south of Plevna, while the Roumanians have theirs at Poredin.

Advertisements.

EARLE'S HOTEL

Cor. Canal & Centre Streets, near Broadway

New-York.

First class accommodation for 400 Guests.

Acknowledged the best hotel in the city for the price.

Room & Board Reduced to $2.50 per day.

Newly and Handsomely Furnished & Decorated.

Located convenient to business & places of amusements.

Cars from all Depots pass the door.

EARLE BROS. Proprietors.

THE ONEIDA COMMUNITY

Raise and keep for sale, pure breeds of

IMPERIAL PEKIN DUCKS,

Houdan and Black Hamburg Fowls.

First premiums have been awarded our 4 months old Pekin ducks wherever shown, both on account of size and beauty, and this when competing with one and two years' old ducks. We keep a large flock of this most valuable breed, so as to furnish eggs for a setting which are all layed the same day. We shall not send eggs that were layed more than one day before shipment.

Our Houdan and Black Hamburg fowls are from the best stock in the country. We guarantee satisfaction to all purchasers.

Prices of Stock and Eggs.

Pekin Ducks, per pair	$6.00.	*Eggs, per Doz.*	$3.00
Houdan Fowls " *trio*	6.00.	" " "	2.00
Black Hamburgs " "	10.00.	" " "	3.00

Thirty per cent. discount on orders for more than 3 doz. eggs of any kind. Cash must accompany all orders, and should be sent in registered letters or by P. O. Money-orders. Address,

ERASTUS A. VAN VELZER,
Oneida Community,

"Unquestionably the best sustained work of the kind in the World."

Harper's Magazine.

ILLUSTRATED.

Notices of the Press.

The veteran *Magazine*, which long ago outgrew its original title of the *New Monthly Magazine*, has not in the least abated the popularity it won at the outset, but has added to it in many ways, and has kept fairly abreast of the times, thanks to the enterprise of the publishers and the tact and wisdom of its editors. For whatever is best and most readable in the literature of travel, discovery and fiction, the average reader of to-day looks to *Harper's Magazine*, just as expectantly as did the reader of a quarter of a century ago; there is the same admirable variety of contents and the same freshness and suggestiveness in its editorial departments now as then.—*Boston Journal.*

TERMS:

POSTAGE FREE TO SUBSCRIBERS IN THE UNITED STATES.

HARPER'S MAGAZINE, one year.....$4 00

$4 00 includes prepayment of U. S. postage by the publishers.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, *and* BAZAR, *to one address for one year*, $10 00; *or, two of Harper's Periodicals, to one address for one year*, $7 00: *postage free.*

An Extra Copy of either the MAGAZINE, WEEKLY, *or* BAZAR *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4 00 *each, paid for by one remittance; or, Six Copies one year, without extra copy, for* $20 00.

Back Numbers can be supplied at any time.

The Volumes of the *Magazine* commence with the Numbers for June and December of each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current Number.

A Complete Set of HARPER'S MAGAZINE, now comprising 55 Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, for $2 25 per volume. *Single volumes*, by mail, *postpaid*, $3 00. Cloth cases, for binding, 58 cents, by mail, postpaid.

A Complete Analytical Index to the first Fifty Volumes of HARPER'S MAGAZINE has been published, rendering available for reference the vast and varied wealth of information which constitutes this periodical a perfect illustrated literary cyclopedia. 8vo, Cloth, $3 00; Half Calf, $5 25. Sent postage prepaid.

Subscriptions received for Harper's Periodicals only.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS,

Address HARPER & BROTHERS, New York.

THE TRAPPER'S GUIDE: a Manual of Instructions for capturing Fur-bearing Animals. By S. Newhouse. Sixth edition: with New Narratives and Illustrations. 215 pages, 8vo. Price, bound in cloth, $1.50. Address,

AMERICAN SOCIALIST, Oneida, N. Y.

Mr. Geo. W. Henck, 1204 Callowhill St., Philadelphia, is authorized to take subscriptions for the AMERICAN SOCIALIST and to collect pay for the same. He will also take orders for any of our other publications.

THE NEWHOUSE STEEL TRAP

Universally known to be the best Trap in the World, and the only Trap made which always holds what it catches. Made in eight sizes, adapted to the capturing of all kinds of animals, from the House Rat to the Grizzly Bear.

Manufactured solely by

Oneida Community, Oneida, N. Y.

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF

AMERICAN SOCIALISMS.

BY JOHN HUMPHREY NOYES.

This volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

"Few books more interesting than this have been published in this country. * * * Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style with what is itself of intrinsic interest. * * * He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor."—*N. Y. Weekly Times.*

"A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt with which we are acquainted, to give a history of, American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject."—*Independent.*

"A more interesting record can hardly be conceived. * * * It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere."—*Hearth and Home.*

[From the Boston *Radical.*]

"This is a thoroughly admirable and exceedingly valuable book. We have read it carefully, with the utmost interest from beginning to end, and most heartily recommend it to any who may wish information concerning a very important movement and epoch in the history of this country and, indeed of the world. It is unique as well as excellent. We know of no other comprehensive or easily accessible source of the facts of the socialistic movements in the United States here collected. And the work is not only a narrative, interesting as it is in this respect; it is also a well-digested, philosophical analysis of the relations of the different movements, and of the chief principles of socialism in general, as proved to be essential by the experience already had. The author divides the socialistic history of this country into two main epochs, and a transitional period between them. These epochs, centered respectively in Owen and Fourier. The history of these epochs and of the Communities which were their practical experiments is minutely traced; and the relations between them, the causes of failure, the general results, the relations of Socialism and Revivalism, the fraternization of Owenism and Fourierism with Swedenborgianism, the relations sustained between Socialism and Spiritualism, the literary history of the movements, and finally, Socialism in its relations to marriage, are discussed *from the point of view of the historical facts*, in a masterly manner, it seems to us, and in a style charming both by its clearness and enthusiasm."

The History of American Socialisms

Is a volume of 678 pages, on heavy tinted paper, bound in cloth. Price, $3.00.

HAND-BOOK OF THE ONEIDA COMMUNITY: Containing a Brief Sketch of its Present Condition, Internal Economy and Religious and Social Principles. 8vo., 48 pages. Price, 25 cts.

SCIENTIFIC PROPAGATION. By John Humphrey Noyes. An 8vo pamphlet of 32 pages. Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a dinner without meat. By Harriet H. Skinner. 16 mo, 50 pages. Price, 25 cts.

SALVATION FROM SIN, THE END OF Christian Faith. By John Humphrey Noyes. An 8vo, pamphlet of 48 pages. Price, 25 cts.

A discussion of the practical basis of Christian Life and Socialism.

CONTENTS.—I. Holiness the principal Object of the Atonement. II. The Sins of the Old Testament Saints Irrelevant. III. The Sins of Christ's Disciples during his Personal Ministry Irrelevant. IV. The Sins of Believers during the Apostolic Age Irrelevant. V. Holiness actually attained by some in the Apostolic Age. VI. Paul an Example of Salvation from Sin. VII. Miscellaneous Objections to the Doctrine of Salvation from Sin. VIII. Christian Faith—the Act by which Salvation from Sin is Attained. IX. Characteristics of the Spiritual Man.

DIXON AND HIS COPYISTS: a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

MUTUAL CRITICISM. What it is, and How it works. 16 mo, 96 pages. Price, 25 cents.

CONTENTS.—Origin of Mutual Criticism. Its Development in the Oneida Community. Theoretical View of Criticism of Character. How to Give Criticism. How to Receive Criticism. Illustrations of Mutual Criticism. Historical and Hygienic Criticism. Relations of Criticism to Communism. Shall Criticism become General?

"This little book deserves to be received as an invaluable contribution to psychological knowledge."—*Galaxy Magazine.*

"Persons interested in a real Social Science could not do better than to read this suggestive little volume."—*N. Y. Daily Graphic.*

BACK VOLUMES OF THE "ONEIDA Circular," unbound. Price, $1.00 per volume of 52 numbers, post-paid.

These volumes contain a "Community Journal," descriptive of life in the Oneida and Wallingford Communities, as a special department in each number. By reading these items, persons can form in their minds more accurate conceptions of home life in large Communities. The volumes also contain much other interesting reading matter which can not be found elsewhere. Orders should be sent in promptly, as the number of these volumes remaining is quite limited.

Advertisements.

SOCIALISTIC LITERATURE.
(*Continued.*)

HOME TALKS. By John Humphrey Noyes. 358 pages, 12mo. Price, $1.50.

Invaluable to students of Social and Religious Science. Reveals the afflatus of New Testamen-Christianity, and the conditions of successful Christ tian Communism. Tells how to get a pure heart, live a pure life, and prepare individuals for social organization on the largest scale. Sent post-paid on receipt of price.

"This volume gives a phase of Oneida Community life not presented by the ordinary letters and descriptions. It is a collection of informal Talks by Mr. Noyes, given at different times and places, mostly in parlors, to small groups of admirers and disciples, who treasured his words and have made a report of them for publication, Mr. Noyes simply correcting the sheets. The Talks have the directness and simplicity of conversation without its rambling and diffusiveness. They have points. They say things clearly, concisely, and in vigorous Saxon terms. Moreover, they abound in common sense. They have a tone of the healthiest and most substantial realism running through them all."—*N. Y. Daily Graphic.*

☞ MESSRS. TRUBNER & COMPANY, *Booksellers, 57 and 59 Ludgate Hill, London, England, have the "History of American Socialisms," the "Trapper's Guide," and the "Hand-Book of the O. C.," for sale. They will receive subscriptions for the* AMERICAN SOCIALIST *and orders for the other publications of the Oneida Community.*

Address, AMERICAN SOCIALIST,
Oneida, N. Y.

VIEWS OF THE

ONEIDA COMMUNITY.

Any of the following photographic views will be sent by mail, post-paid, on receipt of price:

PRICE LIST.

Birds-eye View of Dwellings looking West; on mounts 17 x 21 inches,	$1 50
Quadrangle and Group; same size,	1 50
South and East Fronts of Mansion; on mounts 11 x 14, each,	0 80
East, South and West Fronts of Mansion, "Seminary" Building, Fruit Works, Trap and Silk Works, and Cattle Barns; on mounts 10 x 12, each,	0 50
Cabinet Views of the same, together with Groups of Women, Groups of Children, Portrait of J. H. Noyes, View of Business-Office, and six different Views of the surrounding country taken from the North Tower of the Mansion building, each	0 35
Stereographs, per dozen,	2 50

Address, D. E. SMITH, *Photographer.*
Oneida Community, N. Y.

BLOODED STOCK FOR SALE.

Ayrshire and Holstein Cattle,
Cotswold Sheep, Berkshires,
Houdan Fowls, Pekin Ducks.

ONEIDA COMMUNITY FARM,
Oneida, N. Y.

THE SUN.

1878. NEW YORK. 1878.

As the time approaches for the renewal of subscriptions, THE SUN would remind its friends and wellwishers every where, that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty sympathy and generous coöperation which have hitherto been extended to it from every quarter of the Union.

The **Daily Sun** is a four-page sheet of 28 columns, price by mail, post paid, **55** cents a month, or **$6.50** per year.

The **Sunday** edition of THE SUN is an eight-page sheet of 56 columns. While giving the news of the day, it also contains a large amount of literary and miscellaneous matter specially prepared for it. The SUNDAY SUN has met with great success. Post paid **1.20** a year.

The Weekly Sun.

Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas, and beyond. Ninety thousand families greet its welcome pages weekly, and regard it in the light of guide, counsellor, and friend. Its news, editorial, agricultural, and literary departments make it essentially a journal for the family and the fireside. Terms: **One Dollar** a year, post paid. This price, quality considered, makes it the cheapest newspaper published. For clubs of ten, with $10 cash, we will send an extra copy free. Address

PUBLISHER OF THE SUN, New York City.

M. LAFAYETTE WORDEN, of Vineland, N. J., is authorized to take subscriptions and advertisements for the AMERICAN SOCIALIST, and to collect pay for the same.

MILLER'S BATH HOTEL. Only $2.50 per day. 39 & 41 *West 26th-st., New-York.*

Advertisements.

READ THE FOLLOWING SPLENDID OFFER,

And send us your name and address, upon receipt of which we will forward you descriptive circulars.

APPLETONS' JOURNAL,

Published Monthly,

Containing descriptive illustrated articles on well-known localities; continued stories by the foremost foreign and American authors; short sketches of travel, history, adventure, and romance; reviews of first-class works; bright and crisp editorials. The best and cheapest magazine published.

The Popular Science Monthly,

Conducted by E. L. and W. J. YOUMANS,

Containing the best thoughts of the most advanced minds in this and other countries; illustrated when necessary to further convey their ideas.

THE

Popular Science Monthly Supplement,

Conducted by E. L. and W. J. YOUMANS,

Containing the very best articles published in the foreign scientific journals and reviews.

SPECIAL CLUB RATES.

Regular Prices.

APPLETON'S JOURNAL	per annum,	$3 00
APPLETON'S JOURNAL, with Plate of "Dickens in his Study"	"	4 00
POPULAR SCIENCE MONTHLY	"	5 00
POPULAR SCIENCE MONTHLY SUPPLEMENT	"	3 00

We will send the above-named magazines to one address for one year, for $9.50; with Plate of "Dickens in his Study," $10.00

POPULAR SCIENCE MONTHLY and APPLETONS' JOURNAL	one year	$7 20
POPULAR SCIENCE MONTHLY and APPLETONS' JOURNAL, with Plate of "Dickens in his Study"	"	8 00
POPULAR SCIENCE MONTHLY and POPULAR SCIENCE MONTHLY SUPPLEMENT	"	7 00
APPLETONS' JOURNAL and POPULAR SCIENCE MONTHLY SUPPLEMENT	"	5 25
APPLETONS' JOURNAL and POPULAR SCIENCE MONTHLY SUPPLEMENT, with Plate of "Dickens in his Study"	"	6 00

Any person sending us four subscriptions to either magazine, with amount for the same, will be entitled to a copy gratis; that is, five copies of APPLETONS' JOURNAL will be sent as you may direct upon receipt of $12.00; five copies of THE POPULAR SCIENCE MONTHLY, for $20 00

Address all communications to

D. APPLETON & CO., PUBLISHERS,
549 & 551 *Broadway, N. Y.*

Subscriptions to the above received by the AMERICAN SOCIALIST, Oneida, N. Y.

"A Repository of Fashion, Pleasure, and Instruction."

Harper's Bazar.

ILLUSTRATED.

Notices of the Press.

The *Bazar* is the organ of the fashionable world, and the expounder of that world's laws; and it is *the* authority in all matters of manners, etiquette, costume, and social habits.—*Boston Traveller.*

The *Bazar* commends itself to every member of the household—to the children by droll and pretty pictures, to the young ladies by its fashion-plates in endless variety, to the provident matron by its patterns for the children's clothes, to *paterfamilias* by its tasteful designs for embroidered slippers and luxurious dressing-gowns. But the reading-matter of the *Bazar* is uniformly of great excellence. The paper has acquired a wide popularity for the fireside enjoyment it affords, and has become an established authority with the ladies of America.—*N. Y. Evening Post.*

TERMS:

POSTAGE FREE TO SUBSCRIBERS IN THE UNITED STATES.

HARPER'S BAZAR, one year.....$4 00

$4 00 includes prepayment of U. S. postage by the publishers.

Subscriptions to HARPER'S MAGAZINE, WEEKLY *and* BAZAR, *to one address for one year*, $10 00; *or, two of Harper's Periodicals, to one address for one year*, $7 00: *postage free.*

An Extra Copy of either the MAGAZINE, WEEKLY, *or* BAZAR *will be supplied gratis for every Club of* FIVE SUBSCRIBERS *at* $4 00 *each, paid for by one remittance; or, Six Copies one year, without extra copy, for* $20 00.

Back Numbers can be supplied at any time.

The Volumes of the *Bazar* commence with the year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

The Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by express, free of expense, provided the freight does not exceed one dollar, for $7 00 each. *A complete Set*, comprising *Ten Volumes*, sent on receipt of cash at the rate of $5 25 per vol., *freight at expense of purchaser.*

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of $1 00 each.

Indexes to each volume sent gratis on receipt of stamp.

Subscriptions received for Harper's Periodicals only.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address HARPER & BROTHERS, New York.

Misfit Carpets.

English Brussels, Three Ply and Ingrain, also Stair Carpets, Velvet Rugs, Crum Cloths, Oil Cloths, etc., very cheap at the Old Place.

112 FULTON STREET, NEW YORK.

Carpets carefully packed and sent to any part of the United States free of charge.

☞ **SEND FOR PRICE LIST.** ☜

J. A. BENDALL.